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The Industrial Labour Welfare Association Ltd.

ADDRESS

by

G. D. NAIDU

on the occasion of the beginning of the Referesher Course in Engineering and Radio Servicing

and

REPLY BY

SWAMIJI SRI GURCHARAN DAS MEHTA

Radhasaomi Central Satsang
DAYALBAGH

and

SPEECHES OF

Mr. K. Stalin Srinivasan

and

Mr. Va. Ra.

on

30—5—1949

at

"GOPAL BAGH",
Avanashi Road, Coimbatore

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COIMBATORE.

An advertisement was made in the daily papers of South India about the opening of vacational courses in Automobile Engineering and Radio Servicing from 16—5—49 till the opening of the colleges for students. In response to the same, several students from the Annamalai University, Kokinada University, Guindy College, Arthur Hope College of Technology and Arthur Hope Polytechnic and others applied for the same. General observation and other allied subjects were being given to them.

When regular practical work started, Swamiji Sri Gurcharan Das Mehtaji of Dayalbagh visited Gopal Bagh on 30—5—49. A Tea Party and reception has been arranged and the President of the Association requested the Swamiji to give his valuable advice to the students.

Inviting Swamiji, Mr. G. D. Naidu spoke :—

Revered Swamiji and Friends

I had the practical experience in several instances when I had tried my level best to do a certain thing, I have failed not once but even after several attempts. In some instances with little or no effort I obtained complete success or extreme benefits. It is natural. For example I tried to learn something in Chemistry for several months and years. Even after several years after the attempts to learn, I was not able to pronounce or spell one chemical term. Such instances are several.

Some years back, though I fought with all my energy for a quarter century to get rid of loans and debts in my business transactions, I failed in all my attempts. But, without even spending a day specially for learning Automobile Engineering, I am able to learn more and more without sufficient or any efforts in that subject. With very little or no efforts I was successful in some agricultural experiments even though I have no knowledge of scientific agriculture. I can give numerous examples that I have experienced during my life time of the success and the failures in my enterprises. This applies to one and all.

Another example, after completing the building where we are now sitting and after equipping necessary materials for the Refresher Course, though

I tried to get our Premier Pandit Nehru to open the Exhibition last year, and to get our Scientific Genius Sir M. Visweswarayya to open this Course this year, I am not successful for some reason or other. Though I have selected the students for the Refresher Course, I have not made any arrangements until day before yesterday to invite some friends for opening this Course. Here, without my least efforts, I have the good fortune to have our Swamiji to take part and to give proper advice to youngsters who are going to build the young India, on the occasion of beginning this Refresher Course. Ofcourse he was not able to decline. Not only Swamiji has come here for this important occasion but our eminent writer Sri Va Ra also is here with Mrs Va Ra for this function. There is no guest here who does not know him by the name Va Ra hence I need not say anything about him. But I want to mention though he is not in very good health he agreed to be here after attending a function at Gobi for which he agreed long ago. Though every one of you know him, I want to introduce Mr Va Ra to Swamiji that he is a Bernard Shaw of our place. Ofcourse, to facilitate the introduction I quoted the name of Bernard Shaw as he is more than any body for us who takes care of each and every one safeguarding us from following in the old bitter ocean. Then I want to introduce one more friend who has come here on my request cancelling his important programme under great inconvenience. He is Mr Srinivasan. I have seen Stalin in Russia and all of you also have Stalin's photo. Stalin's personality is very grand though his Communism is not agreeable because it is a pure Hitlerism. Our

friend Mr Srinivasan is a great Stalin here in our country. He can bring out the Communism in a way suitable for us but not the Stalin's Communism. On account of the real Communism he has, in addition to his personality resembling Stalin, he is called as Stalin Srinivasan. Then only every one can identify him. He is the secretary of All India Editors Conference which is a powerful association and can turn the people or the country from chaos to peace or if wanted from peace to war. He is able to guide the press world with such a powerful weapon for the success of our country.

I want to mention here briefly about our Swamiji and about Dayalbagh. Though I have gone to Dayalbagh, quarter century ago when it was in a small place, I have not seen the present Dayalbagh, but I know its activities from different sources.

One can describe about a house, about a place, about a man, about an animal or about a machine very clearly by discussion and lectures by showing plans and prints and also by showing drawings and models. But it is impossible for anyone to describe about the heaven or hell, if there is one such thing, and so also it is not possible to describe what is happening to a man after his death because it is impossible to understand with any science. So also it is impossible unless one can see eye to eye by himself, to understand and know about Dayalbagh by merely talking or reading books and literature or by merely showing photoes, pictures, plans and maps about Dayalbagh. Hence I do not want to

waste your time by giving description of Dayalbagh except saying that it itself is a heaven or it is a city ruled by a real democracy or by real socialism developed by ways and means deviced by people like Swamiji. One wonderful method here is that there is no difference between man and man, woman and woman, rich and poor. They are not depending on the old foundation of numerous religions, castes and gods. Everyone living in Dayalbagh is enjoying all the human rights in every aspects and thus enjoys the best life to its highest standard, though they have got one prayer which meant directly or indirectly for the welfare of the humanity. For instance they have taken up Industry, Agriculture, Health, Education, Administration and other social works. In every respect the organisations are models to be copied out by other organizations or cities or provinces or countries and whole world. In this post-war time to run an institution in such a model way, while all surroundings and environments are in so bad conditions which can give all kinds of troubles, hindrances, pin-pricks and etc., and while everyone thought that after the war, after getting independence we may lead a heavenly life having all materials needed for all our activities, Dayalbagh is standing as a monument of example.

Though whole of India as well as other countries of the world are suffering very much as a result of war, you can see Dayalbagh as a model to teach the whole world, how to live happily in this mundane world. I have heard of several names of places praised by one and all in all countries but all such praises, advices and instructions are only a theory.

But you can see everything here put into practice enjoyed by everyone as one community. Dayalbagh was started by one Swamiji, but the dreams of that Swamiji was brought into life and activity by the Revered Swamiji who is now in our midst, so that all of us atleast can see Swamiji though we are all suffering here in our old groove.

No doubt, atleast by the smell of such people, by the sight of such people, by the sound of such people, by the advice of such people and finally by the blessings of such people we also can go ahead of Dayalbagh and can enjoy all rights of humanity.

Six years ago, during the first visit of Swamiji our friend Mr Natarajan Chettiar was searching for a place in Coimbatore where no non-vegetarian preparations were handled. By this chance I had the opportunity to receive the Swamiji in my house in March 1943. At that time and even now, ordinarily, Swamiji is not taking food prepared anywhere else, the reason being that (1) the food prepared in different places may not be suitable by a sudden change (2) the food may not be prepared so carefully in a place where no non-vegetarian preparation are made (3) in the numerous visits to big and small meetings on different occasions with different peoples, if he takes a meal with one friend, he has to stay a number of days to satisfy all other friends, thereby his aim of touring cannot be achieved and the very valuable time wasted in lunches, dinners and parties in addition to some misunderstandings and dissatisfactions.

When the Swamiji came here for the first time, a doctor also came here. He prepared meals for the Swamiji. The first day when I asked the Swamiji that if we had all preparations made cleanly without any non-vegetarian touch and made in a clean place by clean people, he would take such food. After seeing all these, he said he had no objection. Then Swamiji took his food in my humble house. I am saying here proudly that Swamiji is staying in my house and has accepted my very ordinary courtesy and quite ordinary food while no one in this Presidency got such rare opportunities, though there are numerous followers as friends of Swamiji all over this Presidency. Then by his contact and by his advice I had confirmed and done in action a theory which was in my mind until then. I don't want to waste your time by telling this past actions and experiences. Though Swamiji has got very high ideals in different sections and though I have got small ideals in my humble ways, a common bond has tied both of us. That bond is that both of us have got one idea in common about industrialization for the benefit of our people.

This bond tightened gradually resulting in sending here five or six boys from Dayalbagh to learn Automobile Engineering and Electric Motor Manufacturing. I think that some of the students returned from here are carrying out their work in Dayalbagh.

At that time Swamiji asked me to go there, to see Dayalbagh, either to learn something more by me, or to have my experience given there if useful

in any way. Unfortunately I am not yet able to visit Dayalbagh. In the meanwhile I sent rupees ten thousand worth of Government Bonds to be used by the Swamiji for intelligent students in Engineering developments. Swamiji returned these bonds with a nice letter mentioning that unless I go there and give some advice in Engineering line, he could not accept the amount. Still I am waiting and expecting for an opportunity to take this money to Dayalbagh and hand it over to Swamiji in order to satisfy my conscience. Perhaps, though I may become insolvent by arbitrary, corruptive and malafide actions conducted through red-tapism by the Incometax Department of the Central Government of the Independent India, still I will not miss the opportunity of visiting Dayalbagh even with barren hands. I am sure Dayalbagh will receive anyone and everyone, with or without barren hands, without no difference and with only ambition to help to produce a society with highest ideal and standards. Though Dayalbagh is producing materials worth more than one crore of rupees every year, it is not a money making concern like several institutions and business concerns. Dayalbagh is far different from other institutions!

I want to mention here one other point. All mentalities or brains are not of one type or of one size. In the same way Government and Government Departments are not of the same type. By a mere showing of the whip the horse will fly. By mere touching of the whip the bull will jump. Unless we hit by a sharp nail in the body of a buffalo, it cannot feel by any other signal or sound. In the

same way when I explained about the Incometax activities in a mild way, in a strong way and in a very strong way, still the Government did not feel. At present all my properties are attached and a portion already sold and balance not yet finished. Somehow or other the Incometax Department who are experts in accounts as well as in valuation of assets of the assessees and public have missed to attach a property namely U. M. S. Hostel where I am living. I have reminded them by asking how and why this property escaped from their action. I am sure, till the one or two properties are attached and till the function of sales is over, I have to stay here and I must stay here. Then I will have the best opportunity to see Dayalbagh where I may serve in some useful work with free and unburdened mind.

The other point is this. Though I am not for any separation, while I am for mass co-operation, I started a propaganda saying why not South India be separated from North India since the Congress has given room for murders of innocent children and women by butchery in the name of Pakistan and Hindustan. In that propaganda I have given facts non-facts, actuals and exaggerations to achieve my aims of waking up of the sleeping Government. I failed because the Incometax fight was started by personal grudge and personal prejudice on me by one officer.

Then leaving the personal fight I started another fight in educational line, to save the wastage of youngsters' useful life time, and wastage of

money of parents and government. With this view I gave some funds and equipments for opening a Polytechnic and a College of Engineering at Coimbatore. I gave my time also to serve as an Honorary Director in the Polytechnic. Though I had a little success in lessening the time and saving wastage of money. I am not fully satisfied as the Government has not reached the horse or bull stage as I have mentioned above. So I resigned the Honorary Directorship and started this building giving the name "Construction for Destruction Building" with an intention to destroy the illitracy of the so-called well educated youngsters. I expected this object will be destroyed even earlier by the Incometax Department. Fortunately for the students of the last year and this year, it has escaped.

I was able to conduct in the last year a Refresher Course and an Industrial Educational Exhibition under the auspices of the Industrial Labour Welfare Association Ltd., and I hope to conduct successfully this year too before they award punishments for such activities for public benefit. The aim of the Refresher Course is to train the Engineering boys in combined-theory and practice in engineering subjects in a short time of three to six weeks during the vacational period. Here I can show that 250 to 300 hours of lecture knowledge given in a college for one year on a subject can be taught within twenty hours by some simple methods adapted here. I am sure about this. What the engineering students learn here within this short period cannot be learnt in the colleges even for the whole one year. But one unfortunate thing here is

that though the students learn full knowledge of the subjects here in short period, either the Government or the Universities do not recognize this course for any purpose, while they appreciate their degree papers given for their imaginary dreams of theories gained after four or five years of schooling by boys. Not only is this in this place or in this province but throughout India, the mentality of the Government is the same because all the people in the Government are trained in such schools under such people who cannot accept these modern ways and means adapted to shorten the learning period.

Perhaps you may know my friend Lala Sir Shri Ram of New Delhi who has contributed his enormous wealth and devoted his precious time and energy for the welfare of the labour and for the education of their children. He mentioned that he is taking young boys aged 16–17 years and giving education in his institute, coaching them to a standard equal to M. Sc. degree, in a short period of three or four years, while no other institute in India is able to give such educational qualifications in such a short time. He has also said the same complaint that the government is not recognizing his institute. The reason for this is not the brain or the mentality of the Government. The only reason is that the Government is sleeping on the same bed spread out for the last 100–200 years. It is not an easy task to wake up such a big Government sleeping on such a bed with dreams of basic education, cottage education, takli education and such other developments.

Now, I have taken up a work to wake up such government, such strong sleeping government by the sharp nails of Refresher Course as well as by the propaganda of separation of North and South India which I do not like personally. In addition I am adding one more nail which is the Industrial Educational Exhibition which can perhaps pierce through from the feet of the Government up their heads by the pressure of the public who come to see the Exhibition. Perhaps if I am able to wake them up by these nails and the government comes out from their sleeping-sickness then they may avoid these baseless, aimless methods adapted in the nationalization of industries, education and other matters. Now the Government is doing these things in a topsy-turvy way. If they have very good sense for nationalizing everything for the benefit of the public, the Government will have first to start nationalizing institutions like Dayalbagh, Swamijis like our Swamiji who is sitting here for developing social co-operation. Then the government will have to nationalize Sir M. Visweswarayya for big Industries, Sir C. V. Raman for scientific researches, Sir Shanmugam for producing finance, Birla and Dalmia for organizing commerce and business, T. V. S. Krishnan for transport purposes, S. S. Vasan for cinema industries, Karanjia and Karaka to expose the defects, Va. Ra. for making the people to live with understanding and co-operation, Stalin Srinivasan to guide the people in socialism, all News papers for distributing and spreading up knowledge equally and finally Patel and such big leaders to carry out such programmes. But they have not taken this first step.

On the other hand, at present, instead of nationalizing as above the government is fighting every one. I dont think that any one of these with such great talents and knowledge will refuse to be nationalized by the Government in order to serve the country. When all these are available in India, the unfortunate Government is not dare enough to call or to use them.

Lastly I hope we ourselves and the whole of the public in India shall copy the Dayalbagh and get the benefit what that holy city is getting now. Our students will have another best opportunity of hearing separate lectures from officers and engineers who have come here with Swamiji.

For this, as a beginning, I request the Swamiji to give his very best selected advices without any reservation and with an idea that another Dayalbagh may come out to give the students and others in the beginning of this Refresher Course to-day and request Mr Va. Ra. and Mr Stalin Srinivasan to give their advices for our youngsters how to copy the Dayalbagh and how to enjoy the life in co-operation.

I thank the Swamiji and all the guests and the students for their patient hearing of my speeches (ACFR).

Swamiji Gurcharan Das Mehta

Mr Naidu, Ladies and Gentlemen,

Originally, I had not included Coimbatore in my programme. But, on receipt of the letter from Mr Naidu three or four days back, I wired to him that I would come here gladly and stay here only till to-morrow evening and no more. This message to him was confirmed by my friend Mr. Chettiar twice on the phone to him. Till now it is a great surprise to me, that he arranged this function and because he is a great and lovable friend and I have great affection for him, I thank him so that he may not feel discouraged. I am also glad to have been able to meet Mr. Va. Ra. and Mr. Srinivasan; each of them has virtues of his own and as Mr. Naidu has put their good qualities in front, I had my own confirmation of those qualities.

Mr. Naidu has described Dayalbagh although his knowledge of it is very superficial. He visited it only once in 1917, when we had just laid the foundation of the Dayalbagh. We started Dayalbagh in 1916 and since then, it has certainly grown up and I would request him twice, that he should visit that place atleast once very soon. In his industrial work, educational work, and agricultural work he spends time and perhaps, evidently it is the largest fight with the Incometax Department people that takes all his time. He has not been able to find

some time, although I am glad he has promised in his speech that he will come there soon. Dayalbagh would certainly welcome him as he believes; but, I should be sorry if he comes there, only after his two of the properties that are here still to be auctioned. I shall be very sorry for them for being attached, if they are even attached or being auctioned to pay up the incometax. I should certainly like him to come there as soon as he can, and even to pay a flying visit on a Sunday and the Incometax Department perhaps may not be able to attach or auction(cheers). If he can gather so many buses and trucks, he can certainly get hold of an aeroplane and pay a flying visit. We welcome people to Dayalbagh, whether they come empty handed or with hands full of money. We certainly expect them to come with helping hands and also with hearts full of affection and goodwill. I, for one, have never liked money; soon after my connection with Dayalbagh after Swarupji Maharaj's departure from this world, I requested the Executive Committee and the Saba to abolish the system of taking or accepting grants or voluntary donations from our sangis. The result was that all our income-Dayalbagh income-from all source used to be a lakh or over every year. I brought it down to three thousand in two years' time, or in three year's time. When the auditor who overchecked our accounts said that, if we have brought it down so low, the income tax department people would start in assessing us also, just as they have been doing with others, they would not pass on the expenditure incurred by us on inventories of the office and of the staff. So, the income should be increased.

Well, then next year, I proposed a sum of Rs. 5,000/- i. e an increase of two thousand. Next year, it should be increased by another 2,000 which was over the last year's. For the current year, I placed Rs. 10,000 hoping that this may perhaps be acceptable by the department requesting to pass all our expenditure, as religious expenditure. The Income tax department has not touched us. From 1916 upto 1934–35 although they worked up wrongly they began to assess us. Certainly they worked up in 1935. Since that year upto present they were assessing us. They filed appeal every year; six or seven of them, have to be decided by the Income tax Tribunal and we got an award in our favour on August 13, 1948. The Income tax Department has gone upto the High Court after that, and we are still left in the lurch. We don't expect a decision earlier than 1951. For our industry there used to be some properties. That is not a particular individual's concern. The concerns belong to limited companies. They were supposed to belong and actually belonged to the community as a whole and, we used to take pride on that score. When I took up the work and stationed myself there early in April 1940, I had to strengthen myself and had decided that the Industry should be transferred into limited companies. Instead of one concern, instead of one governing all the industries, I divided it up into 16 or 17 companies from 1st April 1941. These are very minor concerns that belonged to other than limited companies. Next year, i. e. 1942, since then, the Saba income fell down so absolutely that it came down to a minus figure. Our expenditure was more than our receipts, from funds, and from rents

or leases or agriculture. From 1941 onwards, we have been feeling safe. This transformation was not effected in view of any non-co-operation, but, we simply enabled the Income tax Department to assess small concerns. Our expenditure increased due to directors fees and to increase in the office establishment. The Income tax people used to take months and months in examining the accounts of one year, now they can finish off the Sabas' accounts in 2 or 3 days and the company's accounts also in one or two days each. They tried their best to bring us, if possible within limit. But on Saba's profits, when minused they could not do anything else than leaving us alone in peace.

After that, whatever he had said about me, I think, and I feel sure, that it is very very wrong (excuse me for saying so). Wherever he has mentioned he has put on the word "Swamiji". I have great affection and respect for all swamiji's, but I hate to be called a swamiji, because I am not a swami myself. I am a servant in the cause of peace and co-operation and industry. I should very much like him to have called me friend and brother and not swamiji.

Further on, in his speech he has mentioned that we are meeting to-day in this building which he has named "Construction for Destruction". I got a scent of this at Madura, but, I was told there that what he meant is, that he has constructed the building and the building will be destroyed by the Income tax people. This afternoon on reading this, I came to know that he built this building with a

view to destroy the illiteracy of the people and to educate children; I have, therefore, every place for his naming of building in such a way and in a genius manner to be described. He describes very beautifully in his speech, he expects to train up people in the Engineering subjects, theoretical as well as practical in about 3 to 6 weeks' period and from the description that he gave to me this afternoon, for instance, he keeps boys, even upto 2 O' clock in the morning receiving his lectures. Sometimes they have to keep awake all the night. I am sure that his ambition will certainly come out true. He will succeed in his ambition and with such an accumulation of machinery and all parts there is no reason why he should not succeed. When I came here on the first occasion, he suggested to me that we should send some boys from Dayalbagh to have some training under him here. We did send them, But as I had feared, they got swollen headed and although he thinks that they are still working there, I have told him that not even one of them is there now. One of them left immediately after he returned from here. He put a request to be relieved; we had to relieve. The others also followed one by one. If he asks me now that we should send some boys from there, I would give him a reply in the negative. But he has assured me that he will not allow them to get swollen headed now, because he has now taken the course by giving them some slabs with chappals (cheers) and even to fine them, as much as Rs. 25/- or Rs. 50/-. The fine although they have to pay, affects the purses of their parents. But, certainly the discipline that he maintains and the affectionate

and parental care that he takes in their welfare would certainly not allow those fines to be taken by the students as a great burden.

I read some of the letters written by ex-students who at the time when they were here had felt very much aggrieved and in giving him underserved names. Those letters now speak very highly of this parental care and affection that he bestowed on them and the good training that he gave them in so short a time.

In his speech, he expects me and some of my collegues here, that we should give some advice. I do not know whether I am in a position to do that. But, from the way that he is going and from the way that he is conducting between himself and the government, I would very humbly suggest to him that he should adapt himself to the existing circumstances, to the changed circumstances (Applause). Formerly in 1943, and in the next year 1944, when I had occasion to visit Coimbatore and stay with him, the government was a different one. The mere reason for him at that time was to have adopted the course that he is doing now or since then. But, I expect him as well as friends of his mode of thinking that we should absolutely change ourselves, that we should absolutely change our mentality. We are not different from the country, we are not different from the government, we are one and the same. If as he thought, that the payment of income tax was a malicious course that the government was following, I put it to him whether they would not use most of it for the purpose of it, which he is putting

funds too now. They are expanding education, they are improving agriculture, they are improving industry and although they may not have been able to do much during the two years period that is left since the government achieved independance. Consider the Government and the times. The Government must have preparatory time. The Government have had very strenuous task to do, to carry out, as you all know. Immediately after partition, conditions prevailed in the country, which so far in living memory, have never come about in the whole of the world. And so far as I know, there is no record of such conditions having prevailed in any country at any time. The country had passed through a very very serious stage of its life. I, therefore request him again that he should seriously ponder over my suggestion. I don't call it otherwise, because I feel I am not in a position to do that. He is a genius in himself. I only suggest to him most humbly and affectionately that he should consider this suggestion with care and thought that it deserves.

I thank you, Ladies and Gentlemen, for having allowed me and given me an occasion to just express my feelings.

Speech delivered by

MR. STALIN K. SRINIVASAN

Revered Swamiji, my unknown and known friends in Coimbatore,

I am certainly thankful to Mr. G. D. Naidu and to you all who have responded to this invitation to have this opportunity of meeting you. And with your permission I would like to refer to one or two things to which Mr. Naidu referred, and then to the Dayalbagh and finally, to the young friends who are now assembled here for a Refresher Course. I do not know whether they are fresh or refresh, but, I will come to them.

As far as Mr. Naidu is concerned, I should certainly pay my tribute to his extra-ordinary intelligence. His intelligence is so keen that I have found myself very much baffled by the way in which he treats men and matter, in a way that surprises us certainly men. I do not know how matter is in his hands. He certainly believes that the human spirit is so powerful that he can apply itself to destroy the personality or the toughest matter and he feels that if only enough attention, enough effort and enough intelligence is brought into play, results will come. But, there I have not got the same intelligence and I cannot pretend that I can put so much effort into my work or to achieve the

miracles, which he has worked, but, I should, I cannot say humbly, because after all in these things, it is much better to speak the truth and I am sure he loves truth that he should realize that there are limitations to power, that there are limitations whether you apply power from this end or from the other end; whenever, the line is transgressed there is likely to be a conflict and in that conflict the strength is to the higher moral powers.

Naturally, the way in which justice had been denied to him he feels that it is necessary for him to take certain steps about which, about the wisdom of which, our revered brother said that it is a thing of which he ought to reconsider. I would add my voice to my brother's appeal (applause). It is just this I would not put it on the level that it is our own government, our own government have no rights to go about misbehaving or doing injustice. Whichever government it is, it is our duty to see that no injustice is done either to a millionaire or to a co-operator like Mr. Naidu or to a small poor humble worker who has to live by the sweat of his brow. Therefore, I would not say that the money which Government takes from you, they can take because they are going to spend it upon this department or upon education, upon agriculture or upon medical relief. I will have like that, but I will say that this is a Government in which, with which we have no right to provoke a moral combat. There are various ways by which we achieve redress, there are various ways by which we can put our case before the people who are responsible then, people who are in higher authorities over them or finally

we have the inestimable previlege of living under democratic regime, where public opinion will be the true master of the entire way in which government will be carried alike (applause).

We will be false to democracy, we will be false to the sense of justice that we have, if we allow individual injustice to blind us to the high responsis bilities with which we are faced as the citizens of a free democratic country. It is in this spirit, that I would appeal to Mr. Naidu. If there are ways in which we can certainly put his case and get redress and there he is not able to get redress, it is the duty of every man who loves truth and justice in this country to come to his rescue and give him every help that he needs (applause). But that can be possible only if he accepts that. It is not for an individual to fight a Government that is our own, it is the duty of the whole public, it is the duty of the right minded people to be able to take this cause. He ought to be able to hand over. For instance when he finds that there is a block of steel which does not yield to him he takes it to the vice or to the other thing and says that now come along machine, and puts it through you find that one switch cuts a block of steel as if it is made of butter. He must know what are the social and political institutions which can break this injustice like a piece of butter. I am sure if he applies his mind to, it is not beyond coast. That is one thing which I would appeal to him. For in smarting under this sense of injustice, he has charged the Congress and the Government with crimes for which he will not find the people of this country sharing his views.

I must, as a student of public affairs, I am not a politician, as a student of public affairs, as a man who has followed developments in this county during the last 25 or 30 years, charge Government with its murder of innocent men or women, who is carrying private sense of injustice too far. Therefore, I would request that in dealing with social and political issues a larger perspective should be brought into play and that in his judgment, he must be able to carry all right-thinking men with him. With this, possibility, I should like to close this part of my speech.

I am sure when I came this morning when I visited both the Agricultural College and the Garden which Mr Naidu owns. I said if there is to be any Agricultural College, it must be Mr Naidu's garden, certainly not the Agricultural College that I saw, where I saw cotton plants possibly not even struggling to grow not having enough water and possibly not tended at all. I saw possibly say about half-an-acre planted with plants which I am sure my friend Va. Ra. has to describe. He says it is like all things Indian (cheers). Then when I went into his garden, I found there stalwart things as you described the Cossacks or the Patons. I saw there cotton plants which certainly have also giant size, you can see when you pass along here Cholam plants possibly growing up like sugar-cane or like bamboo.

A man who could achieve that miracle, a man who could produce out of vegetable, who out of dead metal could make these miracle machines, I ensure

if he applies his talents to the minds of other people, he will produce a much greater miracle. And it is there that I would reinforce my appeal that he should be able to understand things in their proper setting and as far as possible bring this construction house to be a house for national recontruction and certainly not for destruction (applause).

I took this liberty of speaking to him in these terms because speaking four things are for bidden. It is Gowtama Buddha's Law-untruth obscenity, slander and flattery. I would beg of him and I would beg any other friend that when it comes to your occasion to speak we should certainly observe these laws. Avoid untruth, avoid obscenity, avoid slander and more than everything else, avoid flattery. Therefore, I would say that if I do not speak in conventional language because in my heart of hearts I feel that Mr Naidu is the most unconventional man, he is a daring innovator. He has reaped the profits of being a daring innovator. A lover of truth in some cases possibly has paid the penalty and fine. Therefore, I would again repeat that he has to try, put his great trouble into a proper perspective and see in what nonviolent and peaceful way this conflict could be resolved.

Next, I should refer to the Dayal Bagh. Brother Guru Charan Das Methajee felt that certain words had been uttered without sufficient knowledge of Dayalbagh. I think he is sufficiently experienced to know that we can speak only about things which we do not know (cheers). When you come to know things or when you are eager to know things and

when you would really understand things, well, silence is certainly the best thing. But, it does not allow us to be silent. After all, the tongue is a very powerful instrument, powerful limb of our body and if we don't give to it some chance to play in the way in which it ought to play, well if it is not playing elsewhere and to that extent atleast we have to bring it into work.

Normally in this country this Dayal Bagh is the economic flower of a religious institution. That institution was more than for hundred or thousand or two thousand years in this country. We had been worried that this world is an illusion, this body is a bondage, this soul is now very much troubled with the way in which it should first of all be able to get out of the body, then to be able to get out of the world or possibly to rule the world, whatever it might be those things are taken into controversial traditions. I would not go there; but the persistent attempt had been there. Well this Dayal Bagh is the result of Radha Swami Sat Sang movement.

Well, I think as all educated, and half literate or uneducated people we all share a kind of prejudice against people who want to show any great help. I would not go into that because, we are not concerned with it. But the happier part about it is that they have used this instinct for religious advancement and for higher experience to bring people more to-gether to develop in them a spirit of co-operation and co operative effort through which the economic conlict could be resolved as well as production could be increased so that normal human

needs could be met possible realising the soul for its higher persuits.

About that also there can be contsoversy. But, about one thing there can't be controversy because it has resulted in the creation of these business institutions. It is easy for us to say that people who are concerned with soul - soul being the Atma-should not dabble with leather industry which is concerned with the sole of your shoe. The soul of your body is something different from the sole under your feet.

But here is an attempt, a gigantic attempt, a very honest and a sincere attempt and an attempt that has been sustained through possibly four decades or five decades of endeavour. We see in our brother an embodiment of those virtues which give life to institutions of that type. How long the deeper inner conflicte will endure before they come to the surface only time can show, but today as a man interested in all these things I salute, I pay my tribute and I wish to know more about the way in which Dayal Bagh has tried, attempted and succeeded in resolving this conflict between God and man.

Now, frinds, I would like to speak to the boys who are taking the Refresher Course. I am not an engineer and I do not know anything at all about engineering though I could speak about it. (cheers) I think I have the only qualification which I can certainly say. Fundamentally, I regard engineering scientific developments, physics, chemistry,

botany, geology and all these things as the elementary stages of the bigger conflicts between spirit and matter. Spirit is always is trying to conquer matter, and matter tries to conquer spirit, sometimes including and sometimes over coming. Siprit trying always to conquer and matter tries sometimes including sometimes over coming. Altogether it is an interminable play in which the result is not known. Atleast it cannot be discussed in a gathering of this type. But it is an interminable play, a tragedy sometimes, a comedy sometimes a play without ending. But the persuit is something enormously fascinating.

As a small boy I remember reading my first lesson about steam ships. I think we all know that iron cannot float in water; that is one of the primary laws. But iron which is put into a ship which another law permits, not only floats, but can carry other weights which will sink without it in water. See the significance. Matter obeys laws at every stage. But there are laws at a gross stage. There are laws in a subtler stage. If on the gross stage if a flat piece of iron cannot float, a hollow piece of iron can be made to float. The genius consists in being able to find out how one law of nature which obstructs you, which fails you, which does not give you the result that it can give, can, by another law be made to subserve that purpose. I love science only on that basis. The pursuit of science is the discovery of law governing law, law that is superior to the law that you know to-day. The law which can give result where the other law cannot give you what you wanted to be

done. I wish that my young friends, remember this in their studies or in their courses, that when they apply their mind or their hands to one work when that work does not give them the kind of result that they wanted all that they have to do is to apply their mind, to see what are the gross laws, and what are the laws which govern these laws, what are the laws which has certainly upset the result of these laws. In that spirit every discovery of science has been made. It was easy to pooh-pooh any man who said I want to get in to the air. Well 2,000 years ago or 10,000 years ago our yogis did this. Well possibly that does not take you anywhere the yogis went their way. You and I are not yogis. You and I want to go into the air and that it is only possible through an aeroplane. (cheers) And, therefore, we have to apply ourselves to the aeroplane.

I am sure as you had the United Motor Service, I expect Mr. Naidu's taxi air service to be able to take us where ever in Tamil Nad or wherever else we want to go. But that is possible only when people who have the inestimable benefit of his training, achieve this secret that it is for them to apply their mind to see, how the work they have on hand can be made better. Everyone of you, my young friends, must learn to take pride in the work that would do.

My friend Mr. Va. Ra. suggested that you should try to grow, the boys to be possibly 6 feet tall and develop good biceps 15" possibly 16" or 18". Well I am not a believer in a strong body. If I

was a believer of strong body I would have built myself up. (cheers) But I believe in a strong mind and I believe in the mind that governs the world and that all the Cossacks can be beaten by the short Japanese who go to beat them. (cheers) But such a view has been proved. If you want to have certainly much bigger bodies you can compete. You will have ample opportunities and you can develop, but you allow me to give you this advice also that you can find much more powerful things that anybody you might have or any muscle that you might be able to develop. Knowing that, I think you are all dealing with these machines, they are giants, who are able to do much more with matter that you can be able to do with your hands or with things of thousands of hands. But you remember that altogether, when every adjustment is made, it is a human hand that has to do and put the switch. Well automatically you could do it; but somewhere behind it has to be human mind. Altogether it is a human mind. You can never escape it. No machine will do things all by itself, atleast not in the physical world. Therefore, you remember the most precious part in the world as we see it, is the human mind and knowing that and when it applies itself to matter, master the laws and master the machinery. You feel I am the man who is doing it. My friend, my master, the teacher who gave me this law, the man who gave me this knowledge is the spirit which is now developing it as it goes along and in that spirit when you apply yourself to this work, you will see miracles become ordinary affairs. You students you can understand these things. Things are supposed to be very

inconsistent. I think fire and water, anybody will say, they cannot be put together. If water is brought into fire, fire will be put out. If there is sufficient fire the water will be dried up. But remember, if you put water in a pot and a fire underneath, the fire burns. The water is there and steam comes out which has both the properties of water and of fire and there is one element where the destructive property of fire is destroyed, the destructive property of water is destroyed; they are both brought together into a new phenomenan which can be put to its own use. The genius of science lies in that to bring inconsistent things together to rub them out of a destructive power to put them to constructive use. Look at the cloud it is water! The lightning is fire! How does fire live in the womb of water? You can see there lies the spirits, which can tame fire which can tame water and hold them together.

It is in these lines that in stitutions and machines are built up; Machines or institutions are only social machines. Machines are made of iron and social institutions are made of men. But they are all made for this purpose to rob every inconsistency of its destructive power and to put them to use to which the spirit wants it to be put up. I think these are the two things which I would like to put before my young friends and I would like them to ponder over these things in their lessons. Never to bother about how they are treated or whether they are well fed or not fed. Other people might be interested in the hostel means I am not but I would say that they should certainly study their

books put themselves to their experiments and they should be able to render that the knowledge that has gone into them will come out much more and will be useful to everyone of their brothers. Friends, I thank you once again. (applause)

வ. ரா. அவர்கள் பேச்சு

தலைமை விருந்தினராய் வந்திருக்கும் அண்ணன் அவர்களே! சகோதரிகளே! சகோதரர்களே! மாணவர்களே!

நாயுடு அவர்கள் என்னைப் பேசும்படியாகக் கேட்டுக் கொண்டார்கள். பேசுவதென்றாலே எனக்கு ஒரு இம்சை. ஒன்று நன்றாகப் பேசவேண்டும்; இல்லாவிட்டால் சும்மா இருக்கவேண்டும். மௌனமாக இருப்பதிலே எனக்கு பிரியம். எழுதுவதில் பிரியம் அதிகம். அதனால் பேசுவதில் பிரியம் இல்லை என்று சொல்லுவதற்குமில்லை, ஆனால் சிற்சில சமயங்களில் இந்தமாதிரி ஒரு தண்டனைக்கு நான் ஆளாகிவிடுகிறேன். அப்பொழுது சிறிது சிரமமாகத் தான் இருக்கிறது பேசுவதற்கு.

ஆனாலும், “இத்தனை வருஷங்களாக இந்த பூமியில் இருந்த ஒருவருக்கு பேச ஏன் தெரியாது? பேச ஏன் கற்றுக்கொள்ளவில்லை” என்று இளைஞராக இருப்பவர்கள் கேட்கலாம். அவர்களுக்கு பயந்துதான் இப்பொழுது நான் பேச ஆரம்பித்திருக்கிறேன்.

வயது ஆனவர்களை, இளைஞர்களுடைய பாஷையில், பத்தாம் பசலிகள் என்று கூப்பிடுவார்கள். அப்பேர்ப் பட்ட ஒரு ஆள், அவர்களுக்கு புத்திமதி கூறுவதென்றால், ரொம்பக் கஷ்டம். உங்கள் மனசுப்படி நீங்கள் இருங்கள் என்று சொன்னால் “நன்றாகச் சொன்னார், ரொம்ப சந்தோஷம்” என்பார்கள். கொஞ்சம் சட்ட திட்டங்களுக்கு கட்டுப்பட்டு, ஒரு கட்டுப்பாட்டிற்கு அடங்கி, சாதாரணமாக நல்ல முறையில் கல்வி கற்றுக் கொண்டு, ஒழுங்கான ரீதியில் வாழ்க்கை நடத்தி, நமது

தேசத்தை முன்னுக்கு கொண்டுவந்து, மற்ற நாட்டாரோடு நாம் நம்மை ஒப்பிடும்போது, அவர்களுக்கு ஒரு படி தூக்கலாக இருக்கவேண்டுமென்று சொன்னால், "சும்மா இதே வேதாந்தம்தான்! எல்லோரும் இப்படித்தான் சொல்லுகிறார்கள்" என்று வருத்தப்படுவார்கள்.

ஆனால் நான் கல்லூரியில் படித்த நாட்கள் முதற் கொண்டு, இந்த நாள் வரையிலும் பல வெள்ளைக்காரர் களை சந்தித்திருக்கிறேன். அவர்களைக் காணும்போ தெல்லாம், எனக்கு பொறாமை. இரண்டு மூன்று நாளைக்கு முந்தி, நாயுடு அவர்கள் வீட்டிற்கு ஒரு இங்கிலீஷ் காரர் வந்திருந்தார். ஏதோ பேசிக்கொண்டே இருந்தோம். பேசிக்கொண்டே இருந்தபோது அவர் சொன்னார், "எனக்குப் பேச்சுப் பிடிக்கவில்லை. ஏதாவது வேலை கொடுங்கள், நான் வேலை கேட்கிறேன்" என்று. அப்படிக் கேட்கிறார்கள் அயல் நாட்டார்கள். ஆனால் நம்முடைய தேசத்திலோ பையன்கள் முதல் (அவர்கள் கோபித்துக்கொள்ளக் கூடாது) சிக்ரெட்டை வாயில் வைத்துக்கொண்டு, ஓய்வு கேட்கிறார்களே ஒழிய, வேலை கேட்பதில்லை. தனக்காகமட்டும் எந்த மனிதனாகிலும் இந்த உலகத்தில் வாழ்ந்தால், அவனைப்போல மட்டமான வன் எவனும் இருக்கமாட்டான்.

வாழ்க்கைக்கு என்ன நோக்கமிருக்கிறது? வாழ்க் கைக்கு நோக்கம், பிறருக்கு தொண்டு செய்யவேண்டும் என்பதுதான். தொண்டுக்கு தன்னை லாயக்காக, தகுதி யுள்ளவனாக செய்துகொள்ளவேண்டும். "நேற்றைக்குப்" பிறந்தான்; இன்றைக்கு இருந்தான்; நாளைக்கு இறந் தான்" என்று எழுதிக்கொள்வது ரொம்பவும் சுலபம். "ஆனால் கண்ணியமான மனிதனாய் இருந்தான்; உயர்ந்த மனிதனாய் இருந்தான்; கல்வி கேள்விகளில் நிறைந்த மனிதனாய் இருந்தான்; பிறருக்கு உபகாரியாக இருந்தான். கட்டுத் திட்டங்களுக்கு கட்டுப்பட்டு உயர்ந்த நிலைமைக்கு வந்தான்" என்றும் நம்முடைய நாட்டுப்

பெருமையை அயல் நாட்டாரோடு சேர்த்துப் பார்க்கிற போது, நம்முடைய நாட்டை இவன் உயர்த்திவிட்டான் என்றும் யாராவது சொன்னால், ரொம்ப நன்றாயிருக்கும். ஆனால் "பாவி தொலைந்தான்" என்று சொன்னால் அப்பொழுதுதான் கேட்பதற்கு சிரமமாயிருக்கிறது. ஐயோ! இந்த ஆள் போய்விட்டாரே இன்னும் எத்தனை காலத்திற்கு இருக்கக்கூடாது என்று நம்மில் ஒவ்வொரு வரும் பேர் வாங்கவேண்டும் – கிழவனாக இருந்தாலும் சரி; வாலிபனாக இருந்தாலும் சரி, ஆணாக இருந்தாலும் சரி, பெண்ணாக இருந்தாலும் சரி.

வீட்டில் நாம் உட்கார்ந்திருக்கிறபோது, காலையிலே 7-மணியில் ஆரம்பித்து 12-மணி வரை "அம்மா பிச்சை" என்ற சத்தம்தான். அதைக் கேட்கிறபோதெல்லாம் நான் உடலுக்குள் அப்படியே நொந்து போய்விடுவேன். மனமெல்லாம் வெந்துபோய்விடுகிறது. "அடடா! என்ன சமுதாயமிது!" என்று நொந்துகொள்ளுவேன். அம்மா பிச்சை! நல்ல வேளை, ஐயா பிச்சை என்று சொல்ல வில்லை! சொல்லியிருந்தால் நிச்சயமாக இல்லை என்று சொல்லிவிடுவேன். அம்மாவையே கேட்டுக்கொள் அப்பா. அம்மா போட்டாலும் சரி, போடாவிட்டாலும் சரி என்று சொல்லிவிடுவேன்.

அந்த அம்மா எப்பொழுதும் சமையல் கட்டிலேயே இருப்பதால், இவன் குரலை கேட்பதில்லை. அந்த வகையில் நமக்கு லாபம்தான்! "என்ன பிச்சை! பிச்சை வாங்கு வது ஒரு பிழைப்பா?" என்று மனம் கசிவேன். பிச்சை வாங்கி எவனாவது கோடீஸ்வரனாக முடியுமா? கோடீஸ் வரனாக வேண்டுமென்பது ஒரு லட்சியமில்லை. ஆனால் கோடி கோடி ரூபாய் இருந்தால்தான், பல பல ஸ்தாபனங் களை ஏற்படுத்தி, அதன் மூலமாக நாட்டுக்கு தொண்டு செய்யமுடியும். "பணம் கையில் பட்டால் அது அறிக்கும், அது துர்வினியோகம் ஆகிவிடும். அதனால் பயன்படாது. கெட்ட நடவடிக்கைகளில் ஈடுபடும்படியாக செய்துவிடும்"

என்று யாராவது பயந்தால், அந்தக் கோழைத்தனம் எனக்குப் பிடிக்கிறதே இல்லை. இப்பொழுது சாதாரணமாய் பார்த்தால் 10,000 ரூபாய் 20,000 ரூபாய் 50,000 ரூபாய் என்பதுகூட ஒரு புள்ளியே அல்ல. ஒரு யூனிட்டும் அல்ல. இப்பொழுது இருக்கும்படியான வாழ்க்கைத் தரத்தில், ஒரு லக்ஷ ரூபாய் இருந்தால்தான், ஒரு யூனிட். அதற்கு 2,700 ரூபாய்தான் பாங்கியில் வருஷத்துக்கு வட்டி கிடைக்கும். 2,700 ரூபாய் சாதாரண நடுத்தரக் குடும்பத்திற்கு போதவே போதாது.

இந்த மாதிரி நிலைமையில் இருந்துகொண்டு மற்றவர்களோடு நாம் போட்டி போடும்பொழுது, நமக்கு கிழிந்த சட்டைதான் இருக்கும்; குழிந்த கண்கள்தான் இருக்கும்; மூச்சு விடுவதற்குக்கூட சக்தியிருக்காது. தலையை நன்றாக வாரிக்கொண்டு சந்தோஷமாக ஒரு சினிமாவுக்குப் போகவோ அல்லது கண்காட்சிகளைப் பார்ப்பதற்கோ முடியவே முடியாது. ரொம்பக் கஷ்டப்பட்டுக்கொண்டு, 'அடடா! இது என்னடா இது, சனியன் பிடிச்ச வாழ்வு' என்று புலம்ப வேண்டி வரும். இப்படி ஒவ்வொருவரும் சொல்லிக்கொள்வதிருக்கிறதே, அது தப்பு. ஏதோ 2,000 வருஷமாகவோ, 3,000 வருஷமாகவோ இந்த தேசத்திலே தரித்திரத்தைத்தான் ஒரு அஸ்திவாரமாகக் கொண்டு, அதன்பேரில் வாழ்க்கை நடத்தவேண்டுமென்று ஒரு நாகரிகப் பண்பு இருந்தது. அந்த தரித்திரத்தை நாம் எல்லோரும் விருப்புடன் மேற்கொண்டதேயல்ல. நம்பேரில் சுமையாக அதைப்போட்டு அழுத்தினார்கள். ஆகையினாலே இப்பொழுது வெள்ளைக்காரர்கள் இந்த தேசத்தில் வந்து, அவர்களுடைய வாழ்க்கைத் தரத்தை நம்முடைய வாழ்க்கையில் புகுத்தினபோது, ஆக்ஷேபனை யில்லாமல் அதை ஏற்றுக்கொண்டுவிட்டோம்.

இது நல்ல நிலைமையல்ல. ஒழுங்காக வாழ்வதற்கு நாம் கற்றுக்கொள்ளவேண்டும். 'ஒழுங்கு, ஒழுங்கு என்று வார்த்தையைச் சும்மா போட்டால் என்ன பிரயோசனம்.

ஒழுங்கு என்றால் என்ன?' என்று கேட்கலாம். இப்பொழுது நாயுடு அவர்கள் ரெப்ரஷர் கோர்ஸ் (Refresher Course) 24 மணி நேரத்திலேயோ 30 மணி நேரத்திலேயோ கற்றுக் கொடுக்கிறேன் என்று சொன்னார்கள். நாயுடுவைப்போல பரோபகாரிகள், இந்தத் தேசத்தில் பணம் படைத்த சீமான்கள், ரெப்ரஷர் கோர்ஸ் (Refresher Course) கொடுப்பதோடுகூட, நூறு, நூறு பிள்ளையாண்டான்களை பம்பாயிலிருந்து ஏரோபிளேனில் ஏற்றி, அமெரிக்காவுக்குக் கொண்டுபோய்விட்டு அந்த தேசத்தை பார்க்கும்படியாகப் பண்ணினார்கள் என்றால், அப்பொழுது ஒழுங்கு என்பது என்ன என்று அவர்களுக்கு அர்த்தமாகும். நான் சொன்னால், அது அர்த்தமாகாது. பேசுவதென்றால், அமெரிக்காவில் அர்களுடைய நேரத்திற்கு விலையிருக்கிறது. நமது சோம்பேறித்தனத்திற்கு விலையே இல்லை. ஆகவே நாம் பிற நாட்டாருடன் எப்படி போட்டி போடமுடியும்? "நம் தாஜ் மஹால் இருக்கிறது. திருமலைநாயக்கர் மஹால் இருக்கிறது; அது இருக்கிறது; இது இருக்கிறது; நம்முடைய கலைச் செல்வங்கள் இருக்கின்றன" என்று சும்மா சொல்லிக்கொண்டிருந்தால், பாரதியார் சொல்லுவதுபோல "மறைவாக நமக்குள்ளே பழங்கதைகள் சொல்வதில் ஓர் மகிமையில்லை". அது ஒன்றும் பிரயோஜனப்படாது. இன்றைக்கு மே மாதம் போனால், ஜூன் மாதம் வரும், ஜூலை மாதம் வரும்! அடுத்தடுத்து மாதம் 30 நாள் வரும். அந்த 30 நாளையும் நாம் எப்படி சந்திக்கிறது? அந்த 30 நாளைக்குப் பிறகு கணக்கு எப்படி பார்க்கமுடியும்? ஜீவனோபாயத்திற்குத் தேவையான பணமும், குணமும், அறிவும் எங்கே?

நல்ல அறிவு, குணசீலம், மேன்மையான வாழ்க்கை, இது இருந்தால்தான் முடியும். அதைத் தவிர நம் உடம்பு ரொம்ப திடமாகவும் இருக்கவேண்டும். பிறத்தியானை அடிப்பதற்கல்ல. அடி தாங்குவதற்காகவேனும் உடம்பு நன்றாக இருக்கவேண்டாமா? அப்படி இருந்தால்தான் வாழ்க்கை ரசப்படும்.

இந்த நாட்டுக்கு நீக்ரோ சிப்பாய்கள் வந்தார்கள். அந்தமாதிரி ஆட்களை பார்க்கிறபோது,— என்னடா இவர்கள் உடம்பு மாத்திரம் என்ன கல்லுக்குண்டு மாதிரி இருக்கே — நம்ம உடம்பு தொட்டால் அப்படியே உள்ளே போய்விடும் போல் இருக்கே. இந்தமாதிரி உடம்பை வைத்துக்கொண்டு நாம் தகப்பன்மார் ஆகிறதா, அல்லது அண்ணன்மார் ஆகிறதா என்று நான் வருத்தப்படுவேன். ஆகவே நான் என் தம்பிமார்களாகிய மாணவர்களுக்கு, (இங்குமாத்திரமல்ல எங்கும்) சொல்லுவேன். அவர்கள் 5 அடி 3 அங்குலம் இருக்கிறபோதெல்லாம் பார்த்தால், ரொம்ப துக்கமாக இருக்கிறது. ரஷியன் (கொஸாக்ஸ்) 6 அடி 2 அங்குலம். (குள்ளமாயிருப்பவர்களை நான் வெறுக்கவில்லை —) இருந்தாலும் உயரமாயிருப்பவர்களைக் கண்டால் கொஞ்சம் பிடித்தம்; ஜனங்கள் வரும்போது ஒரு பெரிய கூட்டத்தில் குள்ளத் தலைவராயிருந்தால், "நான் தலைவன், இதோ இருக்கிறேன், இதோ இருக்கிறேன்" என்று தலையை நீட்டி காண்பிப்பதா? ஆள் 6 அடி 2 அங்குலம் இருந்தால், தலைவர் பார்த்த உடனே தலையை நீட்டினாலும் நீட்டாவிட்டாலும் சரி, அவன் பார்ப்பான்.

கலவரம் ஏற்படக்கூடிய சமயத்தில் (Personality) மூர்த்திகரம் இருக்கிறதே, அதுதான் வெற்றியை உண்டாக்கமுடியும். மற்ற நாளிலே சாதாரணமாக, நாம் வீட்டிலிருக்கிறபோது ரொம்ப சாந்தமாயிருக்கலாம். கலவர காலங்களிலே சாந்தமாயிருக்க முடியாது. மனசிலே தைரியம் இருக்கவேண்டும். சாகச புத்தி (Resourcefulness) வேண்டும். செயல்களை நன்ருக செய்யக்கூடிய ஆற்றல் வேண்டும். செயல், செயல் என்று சொல்லும் போது யாரும் வருத்தப்படக்கூடாது. செயலுக்கும் சோம்பலுக்கும் ரொம்பத் தூரம். இந்த சோம்பல் இருக்கிறபோதெல்லாம், வாயில் சிகெரட்டை வைத்துக் கொண்டு, புகையை ஆகாயத்தில் விட்டுக்கொண்டு, எப்படி மேகமாக போகிறது என்று பார்த்துக்கொண்டு இருக்கலாம். அந்தக் கனவு பிரயோஜனப்படாது. தாஜ்மஹால்

அக்காலத்திற்கு பெரிதாக இருக்கலாம். இன்றைக்கு பாக்டரி (Tool making machinery) ஆயுதங்கள் எல்லாம் செய்யும் மிஷினரி, நம் தேசத்தில் இருக்கவேண்டும். இதற்கு என்ன செய்ய, பணம் வேண்டும்? பணத்தைப் பற்றி பேசுகிறீர்களே எனலாம். அதுதான் முக்கியம். அதனுடைய அவசியத்தை உணராமல், கண்டபடி பேசிக் கொண்டிருந்தால், அது நடக்காது. மாணவர்களுக்கு இன்னும் ஒரு வார்த்தை சொல்லுகிறேன். நம்மவர்கள் அழ அழ பேசுபவர்கள். அயலார், நாம் சிரிக்கச் சிரிக்கப் பேசுவார்கள், நம்முடைய இழிவை நாடுவார்கள். தகப்பனுருக்கு நிறைய அன்பு இருக்கும் பக்ஷத்தில், அவர் தன்னுடைய மகன்களேயோ, மகள்களேயோ கண்டிக்காமல் இருக்கமுடியாது.

ஆகையினுல் வாழ்க்கை வாழ்வதென்ருல் அதற்கு வேண்டிய அஸ்திவாரத்தை இளம் வயதிலேயே கட்டிக் கொள்ளவேண்டும். இல்லாவிட்டால் முடியவே முடியாது. அதைத் தவிர சயின்ஸ் இல்லாமல் நாம் வாழ பிரயத்தனப் பட்டால், நடக்கவே நடக்காதகாரியம். சைனு இப் பொழுது போனதுபோல, நமது தேசத்திலே ஒருத்தனை ஒருத்தன் வெட்டிக்கொண்டு சாவானே ஒழிய பிற நாட்டா ஞேடு போட்டி போட்டுக்கொண்டு நாம் உன்னத ஸ்திதிக்கு வரவேண்டும் என்ற எணணம் வராது. இந்த அறிவு, ஆற்றல், குணம், ஒழுக்மான நடை இவைகள் எல்லாம் உங்கட்கு இருக்கவேண்டுமென்று நான் உங்களைக் கேட்டுக் கொள்கிறேன். அதற்காக நீங்கள் நன்ருகப் பயிற்சி செய்துகொள்ளவேண்டும்.

VOTE OF THANKS

By Mr Nanjundiah.

Just a word to Swamiji who is seated on my right, Sri. Gurucharan Dass of Dayalbagh and his assistants and colleagues and to our Bernard Shaw of South Sri. Va. Ra. and our stalwart Journalist Mr Srinivasan a student of public affairs and to one and all of you, who are present here in response to the invitaion of Mr Naidu, the Chairman of the I. L. W. A. Ltd. Well, our Chief guest has given good advice not only to Mr Naidu, but, to all those who are assembled here. Mr Naidu wants to call him "Swamiji" because he is as much as a Swamiji of any other religious mission, but is more than that. Because he is connected not only with a religious institution, "the Rada Swami Sat Sangh", but, he has built upon the vision of a great Swamiji a huge industrial city. Well, to him, work is worship. That ought to be the motto of all students of industrial science that work is worship. As Va. Ra. has suggested young men should not make up their brain the Devil's workshop. They must all try to work for the country and for economic uplift of the country. The beautiful advice given to the young men who are assembled here and to those who happened to be outside by Sri Va. Ra. one of our greatest writers of Tamil Nad and Mr Srinivasan has given consolation to Mr Naidu that he should not lose heart. He has told him that he must

become a good student of psychology though he has been a great industrial scientist. He has used his intellect, his sharp intellect, for the development of industry. Now, he must try to apply it to improve the human mind, to improve the minds of his fellowmen and try to carry them with him and create a strong public opinion in order to bend the will of the government to his own, and thereby help the country. Well, Mr Naidu has got definite views about his principles and about his work. It is very hard for people like us to change him, but, with the influence of Swamiji, of Sri Va. Ra. and of Mr Srinivasan, who happened to be in the public eye and who are great in their own field, Mr Naidu would try to change and help the younger generation in the development of industry and science.

Well, I shall not keep you long and on behalf of the I. L. W. A. Ltd., and on behalf of the host Mr Naidu I have got very great pleasure in proposing a hearty vote of thanks and salutation to Swamiji and to our distinguished guests on either side and to all Ladies and Gentlemen, who happen to be here as Guests (applause).